

immersion of believers in water. This expresses the force of the word."

Bossuet, (Bishop of Meaux): "To baptize signifies to plunge, as is granted by all the world."

With the foregoing evidence we close this communication, feeling confident that the original meaning of the word under discussion is to immerse, dip, or plunge, where used in reference to Christian baptism.

(To be continued.)

### THE CONFUSION OF CHURCHES.

Concluded.

GEO. A. COPP.

The religion of Christ takes in all who believe that Jesus is the Christ. I John 5:1; 4:2.

It glories in all the good that is done in the earth, irrespective of who does it. But church religion gets sad at heart when some other church has better success than it has in the conversion of souls. In fact, you will find, I think, that church members as a rule are afraid to say to their minister that some other minister preached a good sermon, for fear of hurting their pastor's feelings and giving a temporary back set to their own cause. Religion is a common cause. It is not a selfish one, nor a one church salvation. Has any one church given us the Bible in our language? Has any one church been the means of saving the heathen? Has any one church produced all the glorious hymns? Has any one church written all the good books? Has any one church produced all the saints since the days of Christ? Until any one church can lay claim to all this, it had best hold its peace and let God judge the quick and dead. And if I believed, for a moment, that other Christian churches were not Christian, I would not act the hypocrite as some do to use their commentaries, their good books nor their translation of its Bible at all. Some of us as churches are too young to boast much about having patented Christianity! How did this earth stand without light or salt until the advent of that one church into the world! The Seven Day Advents claim this. The Latter Day Saints claim this. Many members of the Disciple church claim this, and our half brothers and sisters, the German Baptist claim as much. Some people are going to be greatly surprised at the judgment, who lay claim to judge so much here, I fear.

I have seen many seemingly wise religious persons do some very unwise and foolish things. I have, myself, gotten out of bed before daylight, on a cold morning and rode fifteen miles in the cold, climbed a mountain, passed through an-

other one and forded a river, to preach at a church by the side of which lives a minister of the Gospel, who could hear, perhaps, every word I spoke if the door were open, yet this minister never came to the house of worship when I was there. That preacher could have preached to our people, especially on such trying occasions as mentioned, especially as he practices all the ordinances that we do. But I knew better than to ask him to preach for me, for he counts every one else but his church as heathen, or at least not Christians.

I love the Brethren church. It is my father's church. It is my mother's church. It is my wife's church. It is my brother's church. It is my sister's church, and it is my church. I love her pulpits. I love her ordinances. I love her loyal members. It is the church in which I feel that I can only serve my God. I have spent years in it preaching to people and brethren whose very faces I love to see in the church. I have preached to people too poor to pay for such service, and I have felt glad to do this even without remuneration. The Brethren church has become part of my bone and blood. We have as good, and perhaps better members as any average church, but notwithstanding all this, I can take my brother of some other church by the hand and say to him, "I bid you God speed." If such feel to take salvation as they understood the Scriptures, it is none of my business. And if I doubt their sincerity, they have just as good a right to doubt mine. God will do what is right and we should leave God to do the judging. We should not presume to take from God that which only belongs to him. In fact, sometimes I think, we who are so literal may not be as spiritual as those who may be less literal than we. If a man or woman fails to be more honest in the Brethren church than in some other church he or she is no better in one church than in another. Changing churches of itself does not make Christians. If a man or woman be covetous or a whisperer in the Brethren church, he or she is not as good a Christian as if in some other church with these sins. In fact the Scriptures teach that one may break and even teach to be broken, one of the least commandments and yet be saved, but such shall be least in God's kingdom. Matt. 5:19.

I was greatly amazed some time past when preparing a program of our State Conference on suggesting the topic of "Christian Union" one of the members of the committee remarked that "we don't want Christian union." This is all one as saying that we don't want Christ's prayer answered, that all may be one. I find out that the Pharisees are not all dead yet by

any means. But then I attribute much of it to erroneous early teaching and to a lack of the deepening and widening of the heart in the channels of love for all God's people on earth. My heart is entirely too narrow and selfish yet, but God's spirit has been dredging it yearly and sometimes daily, little by little until I know it is wider and deeper than it was. May the Lord hasten the day when we shall all love one another as one church, and one people, so that we may enjoy one heaven and one God.

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### THE CHILDREN OF GOD.

C. H. BALSBAUGH.

Dear Sister:—You belong to "The King's Daughters," and want to know more of the significance and obligations of such a relationship. High sounding phrases are easily assumed, but not easily exemplified. To be a "daughter of the Lord Almighty" requires more than church membership or the badge of an association. II Cor. 6:14-18.

Sometime ago I walked through the streets of one of our cities and met a number of ladies wearing the badge of a "Holiness Band." Instead of looking like vessels of sanctification, they would have served better as advertisements of the millinery trash of the day. If you are "The King's Daughter," do not forget the character and claim and credentials of the King, *Ecce Homo*. Behold your King with his crown of thorns, his pierced hands and feet, his utter rejection by the world, his absolute self renunciation and abasement as the sin-bearer, and Son-atoner of man. Read the Celestial Family Record. Rom. 8:29. Col. 1:15-18. Heb. 2:11. John 1:12, 13. Rom. 8:15-17. If this is our pedigree, we have a divine claim to be recognized as "The King's Children." We will look and act like those who have been born after the type of our elder brother. Luke 1:35. Rom. 8:9. Phil. 2:5. I John 2:6. Never can a compromise be effected between II Cor. 8:9 and I John 2:15, 16.

We are "partakers of the divine nature," and necessarily manifest the lineaments of our paternity. II Pet. 1:4. Matt. 5:48. The fundamental conception of Christianity is *Christ-likeness*. To be a Christian and float along with the current of the world is as impossible as "concord between Christ and Belial." "Ye are dead, and your life is hid with Christ in God." Col. 3:3. The distinctive work of Jesus Christ is the manifestation of God in the flesh. I Tim. 3:16. The salient feature of the Christian character and life is the perpetuation of the divine